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THE THINGS THAT ARE CÆSAR'S Rendered unto Cæsar.

AND THE THINGS THAT ARE GOD'S, Rendered unto God.

By those that serve, and fear Him: and honour the King, who are true; and shew forth the way of God in Truth, that heeds not the wrath of Man; nor respects the Persons of Men; but owns the authority of God, and are subject to it for Conscience sake.

M. W.

Printed in the Year, 1666.

THE THINGS THAT ARE CÆSAR'S AND THE THINGS THAT ARE GOD'S

BRITISH MUSEUM

Printed in the Year, 1616.

The things that are Cæsar's *rendered unto* Cæsar; *and the things that are God's rendered unto God.*

I shall begin with the last, First; that is our duty towards God, which is the first and great Commandement; that all which love Jesus Christ the Lord of Glory do keep by faith that is in him; *viz. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Mat.* 22. 37, 38. Then thou rendereſt to him his due; and that thou may be able to render God the Father his due, thou muſt receive the ſpirit of his Son, the light in thy Conſcience by believing in it, and ſubjecting to it; ſo ſtandeſt thou in his counſel that leads out of ſin, and receives him who is given for thy leader, which thou following walks in him the way, lives in him the *Spirit of Truth that leads into all Truth*; here is him *in whom the Father is well pleaſed*; ſo hearing him hears the Father in Him, *and loving him with all thy heart, and with all thy ſoul, and with all thy mind*: thou loveſt the Father in him, but out of him thou canſt not know him, thou canſt not hear him, thou canſt not love him, nor render unto him the things that are his.

This is an infallible truth, and the Doctrine of the Kingdom of Heaven, except thou receive the Son of God, the Light of the World, the word of faith in thy heart; thou canſt never performe thy duty towards God, nor thy Neighbour: and this is the reaſon why Men cannot render to God the things that are Gods; becauſe, they deſpiſe his gift, the Light that ſhines in their hearts, that is to give them the true knowledge of him; for how can Man know the things of God but by the Spirit of God? and how is it poſſible to render to God the things that are his, when a Man knows them not. *Paul* ſaith, *For what man knoweth the things of a man ſave the ſpirit of man which is in him; even ſo the things of God knoweth no man but the ſpirit of God.* And for that

228 purpose he testifieth they had received the spirit of God; *Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God*, 1 *Cor.* 2. 11, 12. So all to the Light of Christ that gives you the true knowledge, or else your souls remain in death. This is the infallible Testimony of the spirit of God that stands sure for ever, and all that gainsay it shall not be able to stand in Judgment but shall fall before it, and are condemned by the spirit of truth in their own Consciences; to which every spirit shall confess in mercy or in Judgment.

And you despisers wonder, and except you repent, perish; and that you might not perish, the spirit hath strived; and when it hath ceased striving, it were better you had never been born; but where it doth continue striving, harden not your hearts but hear his voice in the day of his mercy, and let his long suffering lead you to repentance, least he give you up, and there be no remedy; then when the vengeance comes you may seek him, and shall not find him, but die in your sin, and whether he is gone you cannot come.

Therefore while you have a day prize it, and stand not idle, but go into the Vineyard while you are called, though it be at the last hour, if that pass. Thus saith the spirit of God, thou hast no more for the life of thy soul; a day there was in which through transgression thou died to the life of God; another day hath the Father of life given thee of his free grace and infinite mercy, in which he calls all to repentance, and saith, *to day if you will hear my voice harden not your hearts*, *Heb.* 3. 15. and saith Christ, *If thou hadest known even thou at least in this thy day* (mark that) *the things which belong unto thy peace, but now they are hid from thine eyes*, *Luke* 19. 42.

Therefore all people mind your call in the day of your Visitation and slight it not, least you seek him when he will not be found, for he hath not promised to answer those in their will and time, that do refuse their call in his will and time; therefore it is written, *seek him while he may be found, call upon him while he is near*: even striving by his spirit of truth in thee; for if thou obey not his command in seeking him when he may be found, thou rendereſt not to God that which he requires of thee, but art of that generation that grieveſt the spirit of the Lord by erring in thy

thy heart, and chusing the error in heart, and refusing the word in the heart, (to lead out of the error) thou perisheth in the gainsaying, and so falls short of the Grace of God that brings Salvation, refusing the day of mercy and grace, falls short of thy duty, falls short of the promises that is to the Seed of Faith, and so tramples the blood of the Covenant of Salvation under foot, and never comes to know the things that belongs to thy everlasting peace, but are hid from thy eyes, so thy soul is left desolate of the power of life, under the power of darkness, and in that state cannot cease from sin, nor fulfill the first and great Commandement, that is to love the Lord thy God, &c. but on the contrary fulfilleſt the will of the wicked spirit that lusteth after envy, and walks in the hatred of God, and his appearance in his people, and art of that seed of evil doers, who are found haters of those that are good, persecuting and killing, by imprisonments, and banishing those that walk in the truth, fighting against the work of the Lord, that shall prosper for ever, and all his enemies shall be insnared in the works of their own hands, by which they went about to insnare the innocent, and for ever banished from the presence of the Lord who banished his people for keeping his Commands; here the envious spirit is seen, blood thirsty *Cain* is marked out, by the works of his hands he is known, that wch slew the innocent of old, slayes him now, and the cry is gone up, and the revenger of the innocent blood is on his way, he that pleaded with *Cain*, the murthering spirit then, will plead with it now, and all that are acted by it.

Woe to the Oppressors of my People, saith the spirit of the Lord God; for I will tear them in peeces; and none shall be able to escape nor deliver his own soul; and as they have in the evil sought out and hunted after those that did good, to punish them for the well doing; so shall the evil hunt after them, search them out, and pursue them: till it hath left them neither root nor branch: and their Generation in wickedness, shall be cut off the Earth.

But the Generation of the righteous, who trust in the name of the Lord, and obey the voice of his spirit, and so keep his commands: whereby it is manifest that they love him, when they lay down their lives, that his will may be done; these are blessed, saith the spirit of the Lord God: and shall prosper for ever; I

230 have planted them saith the Lord, in a fruitful Hill, even Sion the Mountain of my holiness: where none shall hurt, I will spread them over the Nations, and their branches to the ends of the Earth: and Nations shall be blessed in them (that is to say, in their spirit) and the People that dwell under the shadow of their Tree shall be happy:) for their blossome shall sweeten the Nations, and their fruit shall fill the Earth: and Men shall say they are the blessed of the Lord, the Sons and Daughters of the most high God.

These be the People, that now are numbred among transgressers; and esteemed as smiten of God, Men of sorrowes, and acquainted with griefes, given up to the Spoylers (the Wolfish Shepherds) to be peeled, powled, and shorne, and then slain by cruel Imprisonments: as if they had been made to be destroyed and set for a mark, for every envious, cruel spirit to shoot at, reckned as Men not fit to live, in their Native Country: but to be sold as Bond-slaves, in another Land: and so Men parted and separated from their Wives, Fathers from their dear Children, and Children from their Fathers, Servants from their Masters, and Masters from their Families: and all because they will not deny obedience to the Law of their God: but do render unto God, the things that are Gods; and because they cannot give to *Cesar* the things that are Gods: therefore hath *Cesar* turned his power against them, which God hath given him, to imploy for them; and if he suffer his power to be abused, his people cannot but expect to suffer from that which abuseth the power: and cannot revenge themselves, because they suffer in the behalf of him, that hath all power to avenge himself, and them that suffer for him: for vengeance is his, and to him it belongs to repay: and we cannot but render to him the things that are his; for the power is his, that must arise and save us, for we cannot save our selves, by our own power, but are to honor him, that hath all power in his hands, in waiting upon him, in that, in which we have found mercy to our souls: whereby we are kept in the Lambs patient nature, that doth overcome the beastly unreasonable nature, and so we witness the promises fulfilled in us; that preacheth forth, that he is come in spirit, and received of us, that the Father hath sent to do his will in us; whose will is, that the vertue of his spiritual appearance may be made manifest in all those that re-

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ceive him, that they being acted by his spirit, may shew forth his life: that in the patience overcomes all the Devils enmity, and through sufferings manifests its perfect nature; for he that stands in the will of God, doth his will, and abides in his love: and he that doth not the will, abides not in the love; but the wrath of God abides upon him; but he that renders unto God his due, stands in the Cross to the will of Man, and heeds not his wrath, but resists the spirit of the World (that leads into the wickedness the World lyeth in,) by the power of the spirit of truth, that leads out of the World, (and judgeth and condemneth the World and goes over the World) being greater then the World, and he that is in the World; so he that doth the will of God, stands in the highest power, and is in the authority of that power which stands over him that is in the spirit of the World; for the powers that are ordained of God, are to fulfill his will; and in so doing, they or he, in, and with the power, do render to God his due: and so God is honored, and the good is done, that the power is ordained to doe; but if any receiving authority, exercises the power, against the intent of the Ordinance; (that is to do good) it is against God, and acts by the spirit of darkness that is in the World, which is at emnity to God, and against the truth: and would have all to bow to it, because it is got into the high place, where that spirit works its wickedness, and pleads authority for it; but the spirit of truth, and they that are in it, knows, that God never ordained any power, or authority against himself, nor against the good; and therefore it leads, not to submit to the will, of that spirit, which abuseth the power: because it cannot lead into the evil; but it leads to suffer in the patience what the evil spirit may be permitted to do against it, thereby bearing testimony that the power is abused, given for good, which power it honours, but the spirit that abuseth it, it denyeth; for the power was before ordained against that spirit, which resists the will of God, and not for that spirit to act with, for he that doth the evil is to be punished by the Authority of God, and so discouraged by him that doth the good; for it is written, *he that ruleth over men must be just*; for where the just principle of God doth rule that Man will do justly, and the authority sits within, and he is fittest to sit in it without, because he loves God, and is far from oppression, and his love to God

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232 will be manifested in doing good, and encouraging it in others; and therefore he is worthy of power to do it; for good Rulers are a blessing to a Nation; but bad ones are a curse; for they encourage the evil doers, and are haters of those that are good; and evil deeds bring a plague, and they that keep many from Righteousness bring destruction; but they that turn many to Righteousness pacifie the Lords wrath, and do shine in the power as Stars in the Firmament.

And now the glorious Light of the day of Gods power is dawned in this Nation, by which the dark power is seen that hath borne rule over the just within, and oppreſt the just without, and exercised authority over the Consciences of Men, where the Lord ought to have ruled; and this spirit of darkness would still keep the people in blindness and ignorance of the truth, that it might rule and reign in the hearts, and over the Consciences of Men; and so keep them still in bondage of *Egyptian* darkness: But the true Prophet is risen (like unto *Moses*, who by the Rod of Gods power plagued *Pharaoh* and all the *Egyptians* that oppressed his Seed) who by his glorious Light shines in the hearts of thousands, that sat in darkness, and in the vally of the shadow of death, in them is this Light risen, that doth lighten the Gentiles, to see the glory of *Israel*; and as they believe in it, they come to be led by it, into the life of the Son of God, in whom he is well pleased; so come to be of the Circumcision without hands that worship God in the spirit, who are of the spiritual seed that the promise is to, of the Heavenly Inheritance, and do witness an enterance into the New Jerusalem; but the false Prophet, or Magistians of *Egipt* doth withstand the true Prophet *that shines in the heart to give the light of the knowledge of the glory of God*: As *Janes* and *Jambres* withstood *Moses*, and he that believes the false Prophet abides in darkness, and hates the light, and that is his condemnation; so the Light being hated the Children of it are persecuted, and suffer for walking in it, as we do at this day; but in our sufferings we witness peace; and they that cause us to suffer do feel condemnation, and the wrath of God abides upon them, and his Judgments doth pursue them, and hath cut off many of them in their sin, and plagued many of them so, that they are a weary of their Masters work, and are forced to give off, and the rest that still go on, persecuting, spoiling, and killing the innocent,

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the vengeance of God will cut them off, and except they repent must perish.

And now you persecuting Magistrates and blind guides, what have you accomplished of your Masters work? doth it prosper in your hands, or are not you confounded and ensnared in the works of your own hands? and how do your Instruments and weapons formed against the Innocent prosper? have they not been Instruments of foolish Shepherds; for instead of gathering one, you have lost four; and instead of regaining the reputation of your Church you have manifested her nakedness, and made her painted face bare, so that her whorish nature comes to be seen, that drinks the blood of the Saints and Martyrs of Jesus; which makes her own Children speak against her, and turn from her; for you have been so drunk with envy against your friends, and innocent Neighbours, that you forgot that your enemies and strangers of other Nations beheld your folly and madness; that is, to banish an innocent, industrious people for worshipping God; and suffering prophaneſs to be openly practised, in which the Devil is served, and God is dishonoured; and this hath brought and will bring much more grievous Judgments upon the Nation; for wickedness is the destruction of a Nation, but Righteousness establisheth the Throne of a Kingdom.

And you that banish us cannot but say, that our Lives and Conversations are better then yours; then why cannot you say as well that our Religion is better then yours, (seeing it to be the truth) for is not holiness in life and conversation, the fruit of the holy spirit, and that is true and pure Religion accepted of God, as saith the Apostle, *pure Religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction*, (and not to make fatherless and widows by affliction) *and to keep himself unspoted from the world*, Jam. 1. 27. Now if we had been banished for an unholy life and conversation, that is, for dishonouring God, and being an ill savour in the Nation by beastliness and debauchery, cursed speakers, swearers, drunkards, whoremongers, adulterers, fornicators, and for being oppressors, and afflicting fatherless and widows, or for any other manner of wickedness, whereby we might have been an ill example in the Nation, by the which many might have been turned to wickedness; then our adversaries might have had some just plea against us, as upon the account of

pure Religion and zeal towards God, and good will towards the Nation; that profaneneſs might be diſcouraged; then the People of this Nation and of the Nations abroad that had heard of it, might have judged that they had ſome Religion among them, that did not own nor ſtand in the practiſe of theſe things, and therefore they baniſhed them; then they might have underſtood that they had been eſtabliſhing ſome good thing in the Nation, that cauſed them to ſend out ſuch wicked Members; but on the contrary what will the ſober people of this Nation and the Nations abroad think, is eſtabliſhing in *England*, when the honeſt, good, holy, faithful, peaceable and ingenious people are to be, and are baniſhed out of it; they cannot think Righteouſneſs is a eſtabliſhing, becauſe Righteouſneſs cannot puniſh and baniſh the Righteous; for Righteouſneſs eſtabliſheth the Righteous; in which the welfare, peace and bleſſedneſs of a Nation doth conſiſt.

But contrarywiſe they muſt needs think that it is wickedneſs that doth hate, reſiſt, puniſh and baniſh the Righteous; and that becauſe it would eſtabliſh it ſelf, and be without reproof from the Righteous, whoſe life condemnes them: for ever yet from the beginning he that did well was hated and perſecuted, by him whoſe ſacrifice God did not accept, becauſe he was in the evil nature that did evil; and ſo where old *Adam* is living he begets *Cain*; but the ſecond birth, or the birth of the ſecond is *Abel*, he that doth well and is accepted of God; but perſecuted, hated, and ſlain, by him that doth evil, who is rejected of God; thus the Scripture is fulfilled that ſaith, *he that is born of the fleſh perſecutes him that is born of the ſpirit*; ſo they that are born of the fleſh do bring forth the fruits and works of the fleſh; which the Apoſtle ſaith are theſe, *Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred,* (not of thoſe that are evil but of thoſe that are good) *variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, drunkenneſs, revilings, and ſuch like; of the which I tell you before as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God*, Gal. 5. 19, 20, 21.

And alſo I tell ſuch again now (by the ſame ſpirit) that bring forth ſuch works, that their Religion is vain, and they deceive their own ſouls, having not a bridle for their tongues, nor their luſts; whoſe inheritance is darkneſs, and the works thereof is brought forth, which is hatred of the Light, and the Children thereof,

thereof, puniſhing and baniſhing them, becauſe they obey the Truth, and do refuſe to obey unrighteouſneſs, nor cannot uphold a Worſhip that is not in the Truth, and that which God never ſet up, nor his ſpirit led into; but are required by his Spirit to bear their Teſtimony againſt that Religion that is not pure, and undefiled before God; but is cruel without charity, and doth make fatherleſs and widows, devoures Men, and ruines Families, perſecutes and ſlaies for a pure Conſcience towards God.

And where ever theſe things are brought forth, there *Cain*'s Religion is ſtanding, and their Sacrifices is abomination, (being in the envious nature againſt the innocent life) defiled with blood and is of that murtherer that hates his brother, becauſe he is more Righteous then he; and thus ſheweth the enmity of the Serpent that is head, where that nature ſtandeth and is living, and there the things that are Gods cannot be rendered to him; but the Children of the ſecond *Adam* being quickned out of the death of the firſt, the enmity comes to be ſlain, and the life of love to God, and the Neighbour comes to be borne up; and is the life that renders to God the things that are his; and cannot own *Cain*'s Religion, nor bow to the Worſhip which that nature ſets up, let it be what it will, although a forme of Godlineſs, yet it will perſecute the life where ever it hath power; and where it hath power in the world the worldly ſpirit will fall down and worſhip it; as it is written, the World wonders after, and worſhips the Beaſt; that is, the unreaſonable nature being got into the high place; and then the deceitful ſpirit will run and propheſie peace, though the Lord never ſent it, and what it ſeeth pleaſing to that nature that hath power in the world, it will daub with, that it may be approved of, and receive authority from, to be a teacher and leader to the people, and ſo the lying ſpirit becomes a prophet, and for advantage and a reward will find thouſands of mouths to ſpeak through, for the lying ſpirit is but one in all ages, transforming it ſelf under that appearance which may moſt pleaſe the people, eſpecially thoſe in power, for that prophet propheſies to the eaſe and pleaſing of the fleſh, that made the people in *Jeremiahs* time love to have it ſo; for they were turned from the Lord, and the true ſpirit of propheſie, and refuſed the way of the Lord, that is, Judgment to the wicked nature; therefore ſaid the true ſpirit then, as it ſaith now, and now as it ſaid then,

236 *seek if ye can find a man, if there be any that executeth Judgment, that seeketh the truth, and I will pardon it*, Jer. 5. 1. This the Lord spake by his spirit in the true Prophet concerning *Jerusalem*; and now may he not say so by the same spirit concerning this Nation; Where is he that executeth Judgment, that seeketh the Truth, that his Judgments may be turned from destroying it? Know you not that the Lord regardeth his Truth, and his eyes are upon it, and those that suffer for it: How comes the Goales of this Nation so full of the sufferers for Truth? the reason is this, those that execute Judgment do it not in truth, because they love it not; and so among them, where is he that seeketh the Truth, and bears his Testimony for it against all that oppose it; though I hope there be many that will not persecute it, (who will not be charged with that crying sin) but who among them doth confess him before Men; for being convinced of his way, God requires all to confess it, and walk in it, because there is no coming into the Kingdom but by walking in the way of Truth that leads to it; and so God is honoured as his Name is confessed before Men; and by such the weak come to be strengthened and encouraged; for those that honour the Father do follow the Son; and saith the Son, *If any man serve me let him follow me; and where I am there shall also my servant be: If any man serve me, him will my Father honour*, Joh. 12. 26. But saith the Prophet, *Hath not the Lord striken them, but they have not grieved; thou hast consumed them, but they refused to receive correction; they have made their face harder then a Rock, they have refused to return*, Jer. 5. 3. Is it not so at this day? is not the Plague begun, and doth not war begin to impoverish the Land? and yet among them in high place who seeketh the Truth! but many among them seeks to spoile, imprison, and banish those that worship the Lord. And saith *Jeremiah*, verse 5. *I will get me to the great men and speak to them, but these have all together broken the yoke, and burst the bonds, therefore shall they be slain, spoiled, and torn in pieces, because their transgressions are many.* Verse 6. *They commit adultery, and assemble themselves by troops in the Harlots houses; they were as fed Horses in the morning, every one neighed after his Neighbours Wife: shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a Nation as this?* ver. 7, 8, 9. And was he not, as you may read; and as sure as he was avenged of that Nation, though he called them his People; so sure shall

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he be avenged of this Nation, though they call him their God; and that with a terrible deſtruction; yet will he ſpare a remnant that ſhall plant it with Righteouſneſs, by whom he will honour himſelf, and exalt his great Name, that his renown may be ſounded among the Nations abroad, and his Glory to the ends of the Earth, for he hath raiſed up a ſeed (in this Nation) and begotten a people that ſhall poſſeſs all Nations, and the ſaved in all Nations ſhall inherit that life, by which we bear Teſtimony againſt the wickedneſs of the perverſe & crooked ungodly generation in this Nation, and for which we ſuffer and are accounted worthy to lay down our lives, whereby that eternal life comes to be exalted, and preached forth over the Nations, and in it we ſtand over the heads of all our perſecutors, and all that hate us, who do weary themſelves with the burthenſome ſtone that will break in pieces all thoſe that do lift againſt it, for it is growing greater and greater, till it become a great Mountain in the Earth; and all thoſe earthly Mountains that would remove it muſt be removed by it, for it will have at laſt the greateſt room in the Earth; and the great Mountains muſt melt, and their loftineſs and haughtineſs muſt come down and be laid low in the duſt; for the day haſtens that will ſuddenly overtake them all, from which there is no eſcaping, but by kiſſing the Son, that is ſtooping and ſubmitting to his light, by walking in it; for that is the way that whoſoever is from, except he return to, will everlaſtingly periſh. Thus I have briefly ſhewed what it is to render to God the things that are his by the keeping of the firſt and great Commandement; and how thoſe that ſerve and fear him do come to obey him, and ſo cannot wrong their Neighbour, and againſt ſuch there is no Law of God, nor juſt Men, and therefore no condemnation.

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NOw I ſhall come to render to *Cæſar* the things that are *Cæſars*; which a Man comes truly to be taught in the keeping of the firſt and great Commandement; *for* (ſaith Chriſt) *the ſecond is like unto it*, *Mat.* 22. 39. becauſe it is performed by the ſame ſpirit of love, for that ſpirit that teacheth us to love God, alſo teacheth us to love our Neighbours as ones ſelf; for both being the commands of God are to be done in obedience unto

238 God, which no Man can do, but he must first deny the selfish spirit, and receive the spirit of truth, *that leads into all truth*; which being obeyed, the Commandement comes truly to be kept by the power of that spirit which gave it forth, and another cannot keep it; for the whole duty of Man is included in the keeping of these two Commandements; and thereupon Christ said, *upon them hang all the Law and the Prophets:* so that the substance of the matter that the Law and Prophets declare, *is love to God*; and a Man cannot truly love God according to the Law and the Prophets, but he must also love his brother or Neighbours, for love to God is manifested in obeying him, and keeping of his Commands: and the Apostle saith, *Rom.* 13.10. *Love worketh no ill to his Neighbour, therefore Love is the fulfilling of the Law.* And under the denomination of these two, *Brother* or *Neighbour* is all Mankind included both under the Law and Gospel; for as under the Law the word *Neighbour* was commonly used for all; so under the Gospel the word *Brother* is used upon the same account, as bringing into a nearer relation: so as I have said, the duty of Man to his Creator and one to another, whether superiour or subordinate, superiour or inferiour is to be performed in love, and cannot be truly performed but in the spirit of love, which is the spirit of the Son, that is come to do the Fathers will, who said, *without me ye can do nothing*; but in and by him, *Can render to God the things that are Gods, and to Cæsar the things that are Cæsars:* So the just spirit gives to all their due, *Rom.* 13.7. *render therefore unto all their dues*, saith the Apostle: And to keep to the thing in hand, here ariseth a question, what is *Cæsar*'s due? and the answer in truth is, what God hath given him, and requires to be rendered to him, that is his proper right, and that the spirit of God in his people teacheth them to give him, then it may be queried what hath God given him, or what is *Cæsar*'s things that are to be rendered unto him? first, God hath given the Throne of his forefathers, and brought him into the possession of that great Authority of a King over Nations, which the Apostle *Peter* commanded to *honour*; being the chief Magistrate or Ruler over the People; and that God that created the whole Earth, and is over all blessed for ever, who hath given him that great place of Authority and rule, hath said, *He that ruleth over Men must be just, ruling in the fear of the Lord*, 2 *Sam.* 23.3. So then God hath given him Authority to rule in his fear.

Then

Then if it be ſaid, how do you render obedience to his Authority, and ſo give unto *Cæſar* the things that are *Cæſar*'s? I anſwer, the Authority of God is juſt; and as he that is in it doth juſtly, it is juſt that we ſhould yield active obedience to it, and ſo we do; but if he or they in Authority to do that which is juſt, do not do it, but do the contrary in making or requiring any unrighteous law or preſcript to be obeyed, then we who fear God and obey his juſt ſpirit, cannot act that which is unjuſt, though he or they that are in authority do require it upon pain of death, becauſe we love the Lord our God with all our hearts, and abide in his fear, and we honour the authority in yielding obedience to it paſſively, and we honour God in denying that ſpirit that acts againſt him, and abuſeth his authority given to do juſtly; and thus *we render to Cæſar the things that are Cæſars*, (that is in doing or ſuffering) *and unto God the things that are Gods*: Then if it be ſaid, who ought to judge of him or them in authority, whether they act for God, or againſt him? *Anſwer*, The ſpirit of God in them that are lead by it, that which God hath placed in every man to judge whether he acts for God, or againſt him in the particular, by that he knows whether another act for God or againſt him, whether in authority or not in authority; for as I ſaid, we know God hath given no Man authority to do wickedly, but God hath given to every Man a meaſure of his true light that ſhines in the conſcience, which every one obeying therein obey God, and keeps a clear conſcience towards him, and thus did the Saints and Martyrs of Jeſus in all ages; for if they had obeyed the evil ſpirit that the Rulers and Magiſtrates were lead by in thoſe ages they had not been perſecuted nor impriſoned and ſlain, but they did teſtifie againſt it to the glory of God, and would not be ſubject to that ſpirit which abuſed the authority; but to the authority they were under which they patiently laid down their lives for conſcience ſake, praying for their enemies that they might be ſaved, and delivered from that ſpirit, and their Souls from the power of it, that put their bodies to death who ſuffered by it, becauſe they would not obey it, and ſo their ſouls were delivered from it, and triumphed over it: and this is my teſtimony in the eternal ſpirit of the living God, *that the ſame ſpirit and life that the Saints and Martyrs of Jeſus were lead by and walked in, in former ages is the ſame that we who in ſcorne are called Quakers are lead by and walk in*, (that is ſo many as are faithful

240 faithful to the principle of Truth among them) *in this age:* and therefore we ſuffer the ſame things as they did in former ages, by the ſame ſpirit that cauſed them to ſuffer, and not by that ſpirit which did ſuffer; for that ſpirit the Children of God walked in in all ages, did never perſecute, nor never will; but that which perſecutes is but one from the beginning that never did good, nor never will, for it began in *Cain* to drink innocent blood, and was in great authority in *Herod*, and hath kept it ſelf in high places ever ſince, and at length took the name Chriſtian upon it, but ſtill hath been againſt Chriſt, and ſo it is now, for he that calls himſelf a Chriſtian and perſecutes, is marked with Antichriſtianiſme in his forehead, and ſo it is known of what family or ſtock he comes of, by all the Children of Light, who are come to the true Judgment by receiving the ſpirit of Truth, without which no man can judg of the things of God, nor ſerve him acceptably, therefore the *manifeſtation of the ſpirit is given to every man to profit with all*, Cor. 12.7. and who ever goes about to force any Man to any ſervice or obedience as unto God contrary to what that meaſure of the ſpirit doth manifeſt, is a perſecuter; and ſo againſt God and Chriſt in that particular let his Profeſſion or Religion be what it will, that practiſe cannot be owned of God nor his Children: for the Apoſtle ſaith, *But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man:* (that is ſeen or diſcerned by no man that is but natural) *Cor.* 2. 15. *but he that is ſpiritual hath the mind of Chriſt, ver.* 16. and he that receives not the gift of the ſpirit of truth to judge by, is in the falſe judgment, and therefore cannot judge of the things of God, nor render to him the things that are his, nor love his Neighbour as himſelf, but is brutiſh in his underſtanding, being guided *by the wiſdom from beneath, that is ſenſual, heatheniſh and diveliſh*, Jam. 3. 15.

And again the things that are *Cæſars* are theſe, *power as the miniſter of God for good, to be a terror to the evil doer*; (and that makes truly honourable) and ſo beareth not the ſword in vain, *but is the miniſter of God a revenger to execute the judgment of God upon him that doth evil*, Rom. 13.4. and ſo ſerves the Lord in uſing of his power for that end it was given; and this is good (and for good to all) and acceptable in the ſight of God, and ſubjected to by all his Children; but that which ſerves not God we cannot bow to; here the Ruler renders to God his due, and the People under him

rejoyce,

rejoyce, and chearfully and joyfully render to him his due, and praiseth the Lord for him; *for Rulers are not a terror to good works* (when they rule for God) *but to the evil; then the evil doer will be afraid of the power, and he that doth well shall have praise of the same.*

But if the Ruler intrusted of God (with his power) turn the power against the intent of the ordinance of God (as I have formerly said) which is to encourage the good, then he rules not for God, but is against the good in himself: therefore cannot be truely for it in another; that is to say, he is against the just principle of God in himself, which God hath given to Man for a Ruler in him; who being ruled by it hath praise of God and all just Men; *for the path of the just* is in him that is just, and he walking in it becomes just; *and so is a shining light that shines more and more unto the perfect day:* and thus the power and authority of God given to the Ruler for good is a figure of the power and authority of God given in his just principle of light to every Man without respect of persons; to the just, and also to the unjust who use it not in them for good, but abuse it, *turning from the Grace of God into wantonness*; by despising the gift of his Grace, the condemnation is, that the gift of his grace the Light is come, and they hate it, and love the wicked spirit better that brings forth the evil deeds, and they that love the wicked within, the wicked without hath power over them, to make them bow or oppress and slay them; so the good principle in Man being refused to lead him, doth condemn him, and his condemnation is in himself, and of himself, because he acts against the just in himself; so the just within, becomes a terror to evil works, and set to judge for God, for the wicked spirit in Man cannot be a terror to the committing of wicked works, because he leads into them, and then pleads for them, and makes covers and excuses to keep a man in the evil, that he may keep his habitation and not be cast out.

So it is plain and the infallible truth, that the just principle in Man doth condemn him for obeying the unjust; and so the just makes the unjust afraid, because of its power; for the Devil knows the power of the Just, and trembles, and is not able to defend himself, nor he whom he hath lead into the transgression, from the stroke of Gods vengeance, therefore he that doth deceive, and they that are deceived must suffer together.

Thus it is clear, that Rulers are intrusted of God with power

to do good; therefore the power must not be resisted, because it is the Ordinance of God, *and they that resist shall receive to themselves condemnation*, Rom. 13. 2. but the evil and unjust spirit the Rulers must resist in themselves, that would lead them against the just within, and also against the just without; for if they turn against the just within then they will turn against the just without; then the just within doth suffer, and so doth the just without; then the just within doth judge and condemn the evil, though in a Ruler or King; and the just without being lead by the same principle, doth also the same thing, and cannot justifie the evil, (though they die for it) because they fear God, as the *Hebrew* Midwives did; and it is recorded for a blessed Memorial of them, *Exodus* 1. 17. *But the Midwives feared God and did not as the King of* Egypt *commanded them; therefore God dealt well with the Midwives:* (mark that) *And it came to pass because the Midwives feared God, that he made them houses, Vers.* 20, 21. that is established a seed to Posterity) and it is alwayes in Scripture recorded a blessed thing *to obey God rather then Man*; to obey the just spirit of God, though it be commanded to the contrary by either a King or Rulers, and such obedience is for their good and benefit, and as it was then blessed, so it is now; and in it we do no more then the King or Ruler is required of God to do himself; and if he neglect his duty to God and his People, we are not to neglect ours, but render to him the things that are his, and not follow the multitude to do evil; for *Solomon* saith, *If a Ruler hearken to lies all his servants are wicked*, Prov. 29. 12. Then on the contrary, if a Ruler hearken to truth all his servants are the more likely to love Righteousness; but if the Ruler of the People do hearken to a lying spirit, the people that love God do mourn, and they that fear the Lord must patiently suffer, and so overcome the wicked spirit in the Ruler, that if it be possible he may be delivered from it, that his soul do not perish by it.

For though *Saul* the King of *Israel* was lead by the wicked spirit to endeavour to slay *David* many times; and as he said, *hunted his soul to take it*; yet the good spirit of God in *David* would not suffer him to slay *Saul* when it was in his power; but by his patience and mercyful dealing with him he overcame *Saul*'s wrath, and quenched the enmity of his spirit, and for a time slew it; so conquered the fury and wrath of Man, *by the love of God*; there-

fore

fore it is ſaid, *love your enemies*; for if he had ſlain *Saul* in his murthering nature he had left his ſoul in the power of the wicked ſpirit; but he laboured to ſlay the wicked ſpirit, and ſo did at the preſent, *by ſhewing love to him*, that intended to take away his life, but did reprove his wicked ſpirit ſharply, and ſaid, *the Lord therefore be judg, and judg between me and thee, and ſee and plead my caſe, and deliver me out of thy hand*, Sam. 24. 15. And again, *the Lord judge between me and thee, and the Lord avenge me of thee, but my hand ſhall not be upon thee*, Verſ. 12. And the Lord did ſo, he rewarded *Saul* according to his works; but the good ſpirit defended *David*, and pleaded his caſe in *Saul*'s Conſcience, which made him confeſs that he (whom he ſought to kill) was *more righteous then he*, (who ſaid) *thou haſt rewarded me good, whereas I have rewarded thee evil*, Verſ. 17. And as it was then, ſo it is now at this very day, between the Children of God and their Enemies, who perſecute thoſe that are more righteous then themſelves; & that the witneſs of God in their Conſciences ſhall one day make them all confeſs.

For God will glorifie himſelf over all his enemies, either in their Converſion or deſtruction; but firſt he proffers them life by ſhewing them what he requires of them, either immediately, or by Prophets and Meſſengers, or both; but they refuſing the call of the Lord, harden their hearts againſt him, perſecute his people, and ſlay his Prophets; and then when there is no remedy the Lord cauſeth the works of their own hands to enſnare and deſtroy them, and ſo fall into the pit they have digged for the Innocent: but ſaith the Innocent, *my hand ſhall not be upon them, for vengeance belongeth to our God, and he that is juſt will repay*, Pſal. 7. 11. *God judgeth the Righteous, and God is angry with the wicked every day*, Verſ. 12. *If he turn not he will whet his ſword, he hath bent his bow and made it ready*; 13. *he hath alſo prepared for him the Inſtruments of death, he ordereth his arrows againſt the perſecuters*, (mark that) Verſ. 16. *and the violent dealing* (of the wicked) *ſhall come down upon his own pate.*

Had the workers of iniquity any knowledge (in the way of the Lord) they would conſider that the people of the Lord were their beſt friends; firſt, becauſe they could do them no wrong; ſecondly, they could not revenge themſelves for wrong done them; thirdly, becauſe they are alwayes a good example to them, and as ſo many guides in the Nation to lead them in the way of

life; and to go to ſtrive and make war with a people that cannot be overcome, ſhews but madneſs and folly; but perſecuters are alwayes the Children of darkneſs, and haters of the light, and thoſe that walk in it, and therefore blind.

But in all ages it hath been the work of the wicked one to keep the people in blindneſs, and to be a lying ſpirit in the mouths of his Prophets and Miniſters, and to ſpeak all manner of evil of the Children of Light, making the lying ſpirit the word of their mouths, and the enmity of the Devil the executioner of their wrath, that a prejudice may be begotten in the hearts of the people againſt the way of Truth, and a lie being received into the minds of the people in it the wicked ſpirit will work, becauſe in that he hath a place, for where a lie is believed againſt the Truth, the Devils teſtimony is received, and that being within, it will labour to keep out the teſtimony of truth that would diſpoſſeſs it; for ſaith Chriſt, *take heed therefore how you hear*, Luk. 8. 18. *take heed what you hear*, Mark. 4. 24. for his Judgment is not after outward appearance, but by the diſcerning of the ſpirit; therefore ſaid the Apoſtle, *try the ſpirits*; this is certain, where the ſpirit of deceit is got in, it will plead againſt the judgment of the ſpirit of truth; and ſay, that the infallible ſpirit is not to be expected now; and that the letter is to be the judg of the ſpirit; it is the ſpirit that gave forth the Letter, that is the infallible judg of it, and the life it ſpeaks of, it muſt lead into; for as the ſpirit of truth is a true leader, ſo it muſt judg of its own leadings, declared of in the Scriptures of truth, but when the deceitful ſpirit ſhall be ſuffered to make his interpretation of the words of the true ſpirit then he will be ſure to ſave his head, and cover his deceit, and judg for himſelf; but when the ſpirit judgeth that gave forth the Scriptures, then every ones works are made manifeſt becauſe they are brought to the light, and that which is wrought of God is juſtified by his ſpirit, but that which is wrought by another ſpirit in imitation of him is condemned.

So as I have ſaid, the juſt ſpirit rendereth to every work the judgment of its reward, and they that walk in it muſt render to every Man his due; and as it is a juſt ſpirit ſo it delighteth alſo to ſhew mercy in its day; and by its mercy it judgeth and condemneth the mercyleſs ſpirit; for as the juſt is mercyful ſo is the mercyful juſt, and ſo we ſee the unjuſt are mercyleſs, and the mercy-

leſs

leſs are unjuſt; firſt, unjuſt to God in that they render not to him things that are his; ſecondly, to their Neighbour in that they do not to him as they would be done unto, and ſo ſhew no mercy to their own ſouls, nor to their Neighbour; theſe be the unprofitable ſervants whoſe portion is utter darkneſs; but the Children of Light are not only mercyful to their Brethren and Neighbours, but alſo to their enemies, rendering good for evil; quenching the violence of envy with the virtue of love, as the Prophet *Eliſha* did, by the King of *Syria*'s hoſt that he brought into the midſt of *Samaria*; and when the King of *Iſrael* would have ſmote them, the Prophet ſaid, *Thou ſhalt not ſmite them, but ſet bread and water before them that they may eat and drink and go to their Maſter:* ſo it is ſaid, *the bands of* Syria *came no more into the Land of* Iſrael. Thus the Prophet by his good ſpirit of love to enemies did overcome more then the King of *Iſrael* could do with all his Armies; and this is the ſpirit of truth that is now riſen in the Children of light, that ſhall not only ſubdue Armies by their love and patience, but alſo conqner Nations and ſubdue mighty Kings, who are making war in the ſpirit of emnity not only againſt enemies but alſo againſt friends; and that ſpirit of emnity to the truth is ſo blind, now the ſun is riſen, that it ſmites the Prophet rather then the Prophets enemies, but the ſpirit of the Prophet is the ſame ſtill in its Children as ever it was; not only to forgive enemies but to love them, and to ſhew as much mercy if not more, then ever it did, for that which laid down its life for enemies is that which is now riſen to overcome them in that nature of love that laid down his life for them. 248

And again the things that are *Cæſar*'s we do more truly render unto him then all his people in the Nation beſides; for what we render we do it in the truth as in obedience to God, *honour where honour is due, obedience and ſubjection where it is due, and to what it is due, tribute to whom tribute is due, cuſtome to whom cuſtom is due*; yea and we have freely given that which was not demanded as due, but what we cannot do for Conſcience ſake to God we will not be compelled to do by the wrath of Man becauſe we fear God, but that which is due is not withheld, *that we might owe no man any thing, but to love one another*, Rom. 13. 7,8. and that we labouring to pay to *Cæſar* and every man elſe, moſt men reject and ſo hate us without a cauſe; *for he that loveth another* (as he ought to

246 do) *fulfilleth the Law*, as was said; but there is a love which is enmity to God, and that is the love of the World, and we are not to love one another with that love, for it is a sinful love, that is the love in the lusts of the flesh, in that the world loves its own; but in another love, *they that are redeemed out of the world*, love their own, and also those that are not yet redeemed; that is in that love which doth redeem their souls if they receive it; which is the love that God hath shed in the hearts of his people, and is a measure of the life of his Son; for God so loved the World (not in the Worlds love) that he gave the life of his Son to redeem out of the lusts of the flesh that the World liveth in; *for the whole World lyeth in wickedness*, saith the Apostle; but they that have received the measure of the life of the Son of God, that is the Light of Men, by believing in it, come to witness it to be the light of life unto their souls that lay in death, by which they *come to pass from death to life*, and so from enmity to love to all; but especially to the brethren the life that God hath raised up by his eternal power.

And that we have more truly honoured the King then many who do but honour his person with cap and knee, it may appear by our often visitations of Him both by word and writings, in the true fear of the Lord, and pure love to his soul, the Creator of Heaven and Earth bears us witness, that our desires to the Lord was and is for his everlasting good, that he might hearken to the Councel of the Lord, (who gave him the Kingdom of his Fathers) *that he might execute true judgment, love mercy, and walk humbly with the Lord, that his Throne might be established in Righteousness*; and we have councelled him with that wisdom which we have received from above, which is blessed, that God our Father hath given us, and councelled us withal, and it shall prosper against all the worlds wisdom, and bring it to nought, (although the world hath accounted it foolishness) and had he hearkened to it he might have enjoyed peace within and without (whereas now he hath trouble) and his Throne should have been established more glorious then the Thrones of his Ancestors, in terror and dread to his enemies, but in love, peace and prosperity to his own people; and then what Nation durst have made war against him, for the power of the Almighty would have been with him, and the hearts of his people would have cleaved to him, and his interest in their

hearts

hearts would have been so great that by love and in the fear of the Lord he ruling at home all the wrath and emnity of the Nations abroad should have returned upon their own pate.

And for this our love to him, and the good and welfare of the Nation in general, that we have sought both he and they in authority have been our enemies, and have, and do hate us without a cause, and have destroyed some of our bodies, and do yet still labour to destroy us, notwithstanding the Lord hath sent his destroying Angel into the Nation; and as they are risen up enemies against us, so from the time of their executing Law against us, the Lord hath suffered at the least, if not stirred up their neighbouring Nations enemies against them, in judgment to them and the whole Nation, who have not loved their Neighbours at home as themselves, nor some of them so well as their Dogs; but have cast the Lords innocent people into nasty holes, such places as many of them would not have put their Dogs into; and for no other cause but for loving the Lord their God with all their hearts, and obeying his voice, and declaring the way of his Salvation in love to the souls of their Neighbours and Brethren, and except they speedily repent his plagues will still more and more be multiplyed against them.

And because the Lord hath been pleased to suffer hard things to attend us for the trial of our Faith and patience, that no flesh might glory in his sight; therefore you persecuters and haters of those that are good, (to you I speak) you have hardned your hearts against the Lord and his truth, and those that walk in it; *but if judgment begin at the house of God where shall the wicked and sinners appear?* for by judgment the Lord fitteth some for mercy, but those that harden their hearts under it fit themselves for destruction, and as sure as they fit themselves, so sure it shall come upon them.

And you that hate and persecute us, your consciences tells you (at least some of you) that we are more righteous then you; and then do not you sin against knowledg? and to you that do so, wo be unto you that ever you were born; but for such as do it ignorantly they have the benefit of Christs prayer if they repent, who said, *Father forgive them, they know not what they do.* And they shall have the benefit of our Prayers, (and thus as he did do we truly pray for our enemies) and we do freely forgive them as our

Heavenly

Heavenly Father hath freely forgiven us,&we do love them better then they do love their own ſouls, and what can we do more for them; we have given up our lives for a teſtimony againſt that ſpirit that would lead them to deſtruction, that they may be ſaved; for which ſalvation ſake we ſtand offered up to death according to the will of the Lord,& are as I may ſay killed all the day long as ſheep ſlaughtered and ready for ſlaughter; and this our Teſtimony to the death hath brought many thouſands to life eternal, and ſhall (notwithſtanding all the emnity of death and hell) bring thouſands of thouſands, becauſe the life of the Son of God travels through death to overcome death, and him that hath the power of it in the people of all Nations: Oh you cruel people of *England* have you no pitty to the foreneſs of his travels? will not you let his life have one moments reſt in you, but let him knock day and night and ſtill ſhut him out! oh for the ſake of the bowels that was & is pained for you, receive him in; who is come a light to you that ſat in darkneſs, that you may have the light of his life, who is come to you that you might have power to become the Sons & Daughters of God, who is come to you that you may overcome the world, in wch is trouble, that you may have peace in him, and will not you receive the Prince of Peace, of which I teſtifie in his eternal ſpirit he is come to you, *that you may have life, and that you may have it more abundantly*; as we who have received him do witneſs, glory endleſs, to his Name for ever; he is come that he may eſtabliſh a new Covenant with you to be your God, to keep and watch over you night and day, and lead and guide you into all truth, and to be the Captain of your Salvation, who will overcome for you, and with you, and ſave you to the utmoſt that receive him, and continue believing in him that did never fail, that will never fail, but lives for ever to make Interceſſion for thoſe that believe in his Name, who keeps Covenant and mercy for ever: And bleſſed are all thoſe that do receive him, who is the Covenant of reſt and peace unto their Soules for ever and ever.

Oh mercyleſs people will you ſhut out reſt and peace from your own ſouls; what mercy can you ſhew to others who ſhut out the mercies of God that is tendered to you by the meaſure of the gift of his Son, *who would have all men to come to the knowledge of his truth* (in them) *that they may be ſaved*; and the truth is daily

daily declared and preached, and the life of it lived in, (that renderes to all their dues) and the daily ſufferings for Righteouſneſs ſake is manifeſted from one end of the Nation to the other, *for he that will live righteous doth ſuffer*; and he that will live wickedly can never deſire more liberty; ſo there is liberty for men of an evil conſcience to ſerve the Devil, but none will be granted for men of a good Conſcience to ſerve the Lord; but thoſe that ſerve God do and muſt make bold to take it, that is liberty of Conſcience to ſerve him, though it coſt our mortal lives: ſo we have it, and ſhall have it, whether the enemy of God, the Devil will or not; for we know the worſt of it, our perſecuters can but kill the body, and ſpoile the Goods, or baniſh us into another Land, and that but by permiſſion too: but of late the Lord hath been pleaſed to ſuffer them to ſhew to all Nations what a ſpirit they are of, that he may make them an example to all Nations of his ſore diſpleaſure againſt ſuch a ſpirit, and thoſe that are acted by it, who will not live godly and righteous in this preſent world, (though they have promiſed and vowed the ſame) nor ſuffer others ſo to do. 249

But they that live godly and righteouſly ſhall poſſeſs the Nation, but the ungodly and the wicked the Earth ſhall ſwallow them up; but if we had been a people that had forfeited our liberty, either by plotting or contriving evil againſt the King or his People, then there might have been ſome ground to have miſtruſted our Meetings, but our Meetings never brought forth ſuch fruit yet, nor never will; but they have brought forth better fruit hitherto then all the Meetings beſides in the Nation; for they have brought forth the peaceable fruit of Righteouſneſs, and a holy Converſation, (which doth unto all Men as they would be done unto, ſeeking the Salvation of their Souls who would deſtroy our bodies) that all the Prieſts in the Nation and Biſhops to help them, could never yet bring forth ſuch fruit with all their Meetings; and that makes them manifeſt they are not ſent of God, but are come in their own name, and therefore do not profit the people; for that is the mark the Lord by his Prophet ſet

upon them that came in their own name, by which they may be known to all; for that Ministry that profits not the People is good for nothing, *but is as the salt that hath lost its savour, good for nothing but to be cast out*; and as they have laboured, and still do endeavour to tread the Lords Truth and People under foot, so shall they be troden under foot; the power and spirit of the Lord God of Life will performe it, for the People have spent their Monies for that which is not good, and their labour for that which profits not.

And now the Lord hath manifested the good and perfect gift, that is given to profit withal, the envy of the Devil would not suffer Men to be taught to profit by it; therefore he that will be taught to profit by it must suffer Persecution; so the Scriptures comes to be fulfilled: *he that will* (be taught of God to) *live Righteous in Christ Jesus must suffer Persecution:* and so he doth; but as I have said, he that will live unholy and unrighteous hath liberty enough, if he pay the Priest for teaching him, but if he be not paid then he prepares war against him; so if God teach a Man the Priest will be paid; and if a Man be taught by the Devil to do wickedly the Priest will be paid; so of all the Trades and Callings in the Nation they have the advantage, because they have a Law to compell people to come to their shop, and another to make them pay whether they will have their Merchandize or not: but we who are taught of God *to deny all ungodliness and covetousness, which is Idolatry*, do refuse the teachings of those that the Lord never sent; and because *we will not buy their Merchandize any more*; nor come into their Market place the Magistrates would compell us by a Law against Recusants, and thereby have made great spoil of our Goods, and then the Priest he casts into Prison, and seizes the remainder for his Tythes (as he calls it) for teaching of them (as he saith) that hears him not, and do both deny him and his teachings; who instead of breaking the bread of life to their souls destroyes their bodies in Prisons, and takes the bread from their Wives and Children: Let all people judge what spirit these be the fruits of: and if there be any so blind that cannot see from whence these things

thing come, let them ask the witneſs of God in their own Conſciences, and it will truly informe them; but we having a true knowledge of them by the ſpirit of truth that is come, which we having received, are taught by it to ſtand witneſſes for God and his Eternal Truth againſt them, and wo would be unto us if we ſhould not, but muſt in faithfulneſs to our God and all people deny to uphold that which deceives them, and would deſtroy their ſouls for unjuſt gain; for it is written, *And I heard another voice from Heaven, ſaying, Come out of her my people that ye be not partakers of her ſins, and that ye receive not of her plagues*, Revel. 18. 4.

The Heavenly voice or voice from Heaven we have heard, that which calls out of great *Babylon*; and we hearing and obeying that bleſſed voice, it hath lead, and is leading of us (out of that City of confuſion and wickedneſs where all the innocent blood is found) into Zion the City of God, that is unity and fellowſhip with God in the ſpirit; and truly we would have all people to come into fellowſhip with us, that they may be happy; as we are in the fellowſhip with God our minds being ſtayed in the ſpirit, verily we feel life eternal; and have great peace with God; and if we ſhould not now obey the truth that is come, and hath quickned us into his living faith, then of all Men we were moſt miſerable, and ſhould be Traytors to the life, Crown and Dignity of the Son of God; and then alaſs what ſhould we do, or whether ſhould we go from the wrath of the Lord, but his vengeance would find us out.

But now as we do in boldneſs confeſs him before Men, and give up our lives, *that his will may be done in Earth as in Heaven*; we feel the joy of Heaven and ſuch bleſſed peace that the world cannot take from us let them ſend us whether they will, they can never ſeperate us from the life of God; he is with us in Priſons, Dungeons and holes where ever we are caſt for his Name ſake, there is he in ſpirit with us to comfort us, and uphold and ſtrengthen us, or elſe we could never have held out to this day had not the mighty power kept us, and renewed our ſtrength that we have not fainted,

252 that notwithstanding we have suffered much, yet we have overcome much; and so the more we suffer the more we may; and though the outward Man decay through hardships and cruel imprisonments, yet we are more and more renewed in strength and vigor in the inward Man daily; that we are through the Almighty strength of our God better able to suffer then ever, and much more stronger then ever, (I speak only of those that continue in the faith) and the more we loose of the things of this world for his truth sake, the more we feel of the Heavenly treasure- and that riches which our miserable enemies can never take from us; so we loose the worse for the better, and our enemies get nothing that shall remain with them, but the curse, torments and plagues for all their labour and paines; and wo for ever is their portion if they repent not speedily; Oh that they would but come and see the Salvation of our God, and taste how good the Lord is, before the day that is hastning pass over their heads, and time be no more.

Do not the Kings and Rulers of the Earth inflict sore punishments upon such whom they judge Traytors to their Crown and Dignity, and do not they count it just, then is it not just that the great King of Heaven and Earth (who hath sent his Son a Light into the World, a leader and captain of Salvation to all those that believe in his Name) should cut off and destroy all such who call themselves by his Name, and own him in words to be their King, and call him Lord; yet betray, hate, pierce and grieve the measure of his precious life, and spirit of truth in themselves; and also all those in whom some ever it doth appear to reprove them, persecute, imprison, spoile, kill, and banish them; that the true subjects to the spiritual Law of Christ in their hearts, (who are the true Worshippers that worship God in the spirit) are accounted as sheep for the slaughter, shall not the Lord be avenged of such a Generation who are enemies to his life, (even to that which they do profess) and Traytors to his Crown and Dignity, in labouring to exalt the spirit of Antichrist and his power, who was a persecuter from his beginning, and so will be unto his end.

Whom

Whom Christ the true Light is risen to destroy, (as hath been declared) *by the breath of his mouth, and brightness of his coming, who shines in the hearts of his people, and gives them the light of the knowledge of the glory of God*; that makes them despise the glory of the World, and trample the worlds honours (that Men give and receive one of another in the unbelieving cursed nature) under their feet, but exalt the true seed, and honourable of God over and above all; whose right it is to reign over all that, which remaines in the fall.

And he is beginning to judg among the Nations, and shall rebuke many people, and the swords begin to be beat into plow-shares, and the speares into pruning hooks, (and it is coming) that Nations shall not lift up sword against Nation; neither shall they learn war any more, for the house of Jacob *begines to be a Nation on the Earth; who saith to the Inhabitants thereof, Come ye to the light and walk with us in the light of the Lord, for the day is come that the branch of the Lord begins to be beautiful and glorious; but the day is and shall be terrible and dreadful upon all the Cedars of Lebanon that are high and lefted up, and upon all the Oaks of Bashan, and their loftiness shall be bowed down, and their haughtiness shall be made low; and the Idols he shall utterly abolish; and the idol Shepherds shall howle; but with Righteousness shall he judg the poor, and reprove with equity for the meek of the Earth; but the Earth he is smiting with the rod of his mouth, and with the breath of his lips shall he slay the wicked, that the Earth may be full of the knowledg of the Lord; for the Root of* Jesse *is risen, and stands an Ensigne to the People, and to it the Gentiles begin to seek, and his glorious rest is found, blessed be his glorious Name: Many can say, behold God is my Salvation, I will trust and not be afraid, for the Lord* Jehovah *is my strength and my song, he also is become my Salvation; therefore with joy do they draw water out of the well of life; for the Lord hath founded Zion, and the poor of his people do trust in it.* Therefore can trust no more in lying vanities, but in the Lord the foundation of our Religion, which is pure and true, and abides for ever, and the saved in all Nations shall flow into it, and it shall put an end to all the vain Religions in the world, which are impure and defiled, and but the inventions of Men fallen from the just principle of God, in which the blessed

fellowship is, that we being gathered into do witness restoration and life; which life cannot conforme to the will of Man in the fall, and therefore it suffers, and all the Religions in the fall hath no fellowship with it, because they stand in another nature, and are acted by another spirit; and therefore said the Apostle, We are of God; (that was all that were gathered in the pure principle of God, the truth) and the whole World (with all their Religions) lay in wickedness, so in the spirit of truth they were out of the world, and the whole world out of the spirit of truth, are in the spirit of wickedness, and there all their Religions is vain; but in the spirit of truth doth the Lord appear, now in this last age to gather to himself into one seed that brings forth the birth that inherits the everlasting Kingdom; and in this seed can we truly say we are of God, *and therefore the world hates us as it hated him*; and because we are of God we make bold to tell the world, and the Rulers in the darkness thereof, they shall never overcome us, but in the war they make against us shall they be consumed off the earth, the spirit of the Lord hath spoken it, *for behold at evening tide trouble, and before the morning he is not, this is the portion of them that spoile us, and the lot of them that rob us:* For the Lords Controversie with the Nations is began, and his whirlewind is risen on the coasts of the Earth, and going from Nation to Nation; in which he will plead with all flesh, and give them that are wicked to the sword; and they that have pierced him shall see, and they that have despised him shall mourn, and all Kindreds of the Earth shall waile because of him; for the hour of his judgment is come, and blessed are they that worship Him that made Heaven and Earth, the Sea and the Fountains of Waters. for *Babylon* is falling, and the Vine of the Earth shall be gathered, for her Clusters are very ripe, and ready to be cast into the great Winepress of the wrath of God; *but write blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them.*

THE END.

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